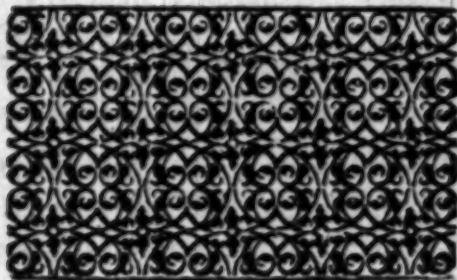


9

ARTICLES
to be enquired of within the Dioces of
London. in the visitation of the reuerend
father in God, John Bishop of
London.

In the xix. yeare of the raigne of our most gracious soueraigne
Lady Elizabeth by the grace of God Queene of Eng-
lande, Fraunce, and Irelande. Defender
of the fayth. &c.

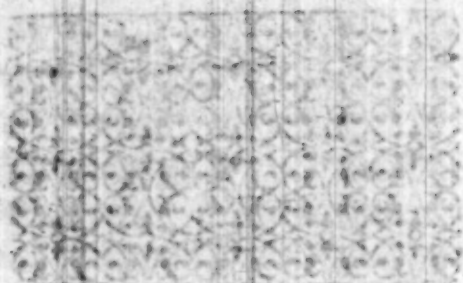


Imprinted at London by
William Seres.

Anno. 1577.

to be captured of within the Dioces of
 London in the visitation of the reverent
 father in God, John Bishop of
 London.

In the year of the reign of our most gracious lordings
 King Henry the eighth of England
 and in the year of the reign of our most
 gracious lordings King Edward the sixth of England



& printed in London by
 William Storer



Articles to be enquired of within the Dioces of Londone. &c.



Whether Common
prayer be song or
sayde, by your Per-
son, Vicar or Cu-
rate in your severall
churches or Chap-
pelles distinctly and
reuerently and in
such order as it is
sette forth by the
laws of this realme,
without any kinde
of alteration and
at due and conue-
nient houres. And
whether your mini-

ster so turne him selfe and stand in such place of your church or
chauncell as the people may best heare the same? And whether
the holy Sacramentes be likewise ministred reuerently in suche
manner as by the lawes of this Realme is appoynted. And whe-
ther vpon Wednesdays & Frydays (not being holydayes) the
Letany and other prayers appoynted for the day be sayde accor-
dingly.

2 Whether you haue in your parish Churches and Chappels
all thinges necessary and requisite for common prayer and admi-
nistration of the Sacramentes, specially the booke of common
prayer with the newe Kalender, two Psalters, the English By-
ble in the largest volume, the two tomes of the Homilies, the
Paraphrases of Erasmus translated into English, the table of
the tenne commaundements, a conuenient Pulpitte well placed,
a comly and decet table standing on a frame for the holy commu-
nion with a saye linnen cloth to lay vppon the same, and some co-

Articles.

uering of silke, Buckram or other such like for the cleane keeping thereof, a fayre & comely Communion cup of siluer & a couer of siluer for the same, which may serue also for the ministratton of the communion bread, a decent large surplesse with sleues: a sure cofer with two locks and keyes, for the keeping of the Register booke, and a strong chest or boxe for the almosse of the poore, with three lockes and keyes to the same: and all other thinges necessarye in and to the premisses.

3 Whether the forme of cōmination agaynst sinners with certayne prayers following the same, sette forth in the latter ende of the booke of common prayer, to be vsed at diuers times in the yeare: be by your minister playnely and distinctly reade in your Church or Chappell vnto the people, betweene the Letanye and the commemoration or ministratton of the holy communion three times at the least in the yeare, that is to saye, for oyer sake yearely vppon one of the three Sundayes next before Easter for the first time, vppon one of the two Sundayes next before the feast of Pentecoste for the second tyme. And for the third time vppon one of the two Sundayes next before the feast of the birthe of our Lord, ouer and besides the accustomed reading thereof vppon the first day of Lent.

4 Whether in your churches and chappels all Altars be utterly taken downe and cleane remoued euen vnto the foundation, and the place where they stode paved, and the wall where vnto they toynded whited ouer and made vniforme with the rest; so as no breach or rupture appeare? And whether your Roodlofes be taken downe and altered so that the vpper partes thereof with the foller or losse be quite taken downe vnto the crosse beame, and that the layde beame haue some conuenient treasse put vppon the same.

5 Whether your churches and chappels with the chatnelles thereof be well and sufficiently repayred, and kept without abuse of any thing. And whether your churchyardes be well fenced and cleanelly kept? And if any part thereof be in decay through whose default it is so,

Articles.

6 Whether al and euery Antiphoners, Masse books, Grayles, Portesses, Processionals, Manuells, Legendaries, and all other bookes of late belonging to your Church or Chappell whiche serued for the superstitious Latine seruice, be utterly defaced, rent, and abolished: and if they be not, through whose default that is, and in whose keeping they remaine. And whether all Vestments, Albes, Tunicles, Stoles, Phanons, Wires, Pares, Handbells, Sacringbells, Censers, Crismatories, Crosses, Candlesticks, Polywater stockes, Images, and such other reliques, and monuments of superstition and Idolatrie, be utterly defaced, broken, and destroyed. And if not, where and in whose custodie they remaine.

7 Whether any holydays or fasting dayes heretofore abrogated or not appoynted to be vsed as holy dayes, or fasting dayes by the newe kalender of the booke of common prayer be eyther proclaymed and bidden by your Person, vicar, or curate, or be superstitiously obserued by any of your parish, and what be their names that so doe obserue the same. And whether any publike feastes other then such as be appoynted by law be by any priuate authoritie, without order from the Bysshoppe, commaunded or vsed. And whether there be any ringing or tolling of Bells to call the people together, vsed in any of those dayes more, or otherwile then comonly is vsed vpon other days that be kept as workdays.

8 Whether when any man or woman is in passing out of this lyfe, the bell be tolled to moue the people to praye for the sicke person especially, in all places where the sicke person dwelleth, neere vnto the church. And whether after the time of his or her passing out of this worlde, there be anye more ringing but one short peale before the buryall, and another short peale after the buryall, without anye other superfluous or superstitious ringing. And whether on all Saintes days after Euening prayer, there be anye ringing at all or anye other superstitious ceremonye vsed tending to the mayntenance of popish purgatorie, or of prayer for the dead, and who they be that vse the same. And whether there be any ringing or knolling of belles on Sundays

Articles.

of holypayes, betweene morning prayer and the Letany, or in anye time of the common prayer, reading of the homilies or of preaching, except one bell in convenient time to be rung or tolled before the sermon, or any other ringing bled vpon saintes euens, or festiuall dayes sauing to common prayer, and that with out ex-
cesse, and who doth ring or knoll otherwise?

9 Whether your parson or Vicar haue preached or cause to be duely preached in your church his quarterly or monethly sermons as by y^e Queens Iniunctions he is bound, and what be the names of such as haue preached for him, & whether he hath admitted any man to preach not hauing sufficiēt licence, or hath inhibited, or letted any from preaching hauing sufficient licence.

10 Whether any person or persons not being ordered at y^e least for a Deacon, or licenced by the Ordinarie, doe say common prayer openly in your church, or chappell or any not being at the least a Deacon doe solemnize matrimonie or administer the Sacraments of Baptisme, or deliuer vnto the communicants the Lordes cuppe, at the celebration of the holy communion, and what he or they be that doe so. And whether the person, vicar, or sermer of your benefice doe cause or suffer any curat or minister to serue your church before he be examined and admitted by the Ordinarie or his deputie in wryting, and doe shew his licence to the Churchwardens: and whether any curate doe serue two cures at one time, without the speciall licence of the Ordinarie, or his deputie in that behalfe in wryting first had.

11 Whether your Parson, Vicar, or Curat, doe euery Sunday when there is no sermon, reade distinctly and playnly some parte of the Homilies prescribed and set forth by the Queenes authoritie to be read. And euery holypay when there is no sermon, immediately after the Gospell openlye, playnely, & distinctly recyte to his parishioners the Lordes prayer, the articles of the fayth, and the ten commandements in english: and whether any minister not admitted by the Ordinarie or by other lawfull authoritie doe expounde any scripture or matter of doctrine, by the way of exhortation or otherwise, and thereby omittle and leaue of
the

Articles.

The reading of the Homelies.

12 Item Whether any Lectures be read within your parishes, by any person not sufficiently lycenced thereunto by the Ordinarie, or whether any such reader doe teach any doctrine of innovations, to withdraue the people from due obedience to the ordinances of the Church, set forth by publike authoritie.

13 Whether your Person, Vicar, or curat, do every Sunday and holyday openly in the church call for, heare, and instruct all the children, apprentices and seruantes of both sexes that be of convenient age within your parishes, or at the leasse so many of them by course as the time wil serue, and as he may well heare or instruct for one houre at the least before or at the Euening prayer, in the tenne Commaundements, the Articles of the beliefe, and the Lordes prayer and diligently examine and teach them the Catechisme as it is now allowed and set forth, with the vnderstanding thereof. And whether for that purpose he doth take the names of them all and by course cal certaien of them by name euerie Sunday and holy day, to come to the teaching of the same Catechisme.

14 Whether all fathers and mothers, maisters and dames of your parish cause their children, seruantes, and apprentices both mankind and womankind, being aboue seauen yeeres of age and vnder twentye, which haue not learned the Catechisme, to come to the church on sundayes and holydayes, at the times appoynted, or at the least such and so many of them as your minister shal appoynt, and there diligently and obediently to heare, and to be ordered by the minister untill such time as they haue learned the same catechisme, and what be the names of those that doe not cause their children, seruantes and apprentices so to come to the church to be instructed and examined, and how many of the sayde chyldren, seruantes, and apprentices be in your parish which being aboue seuen yeeres old, and vnder twentye yeeres of age cannot say by heart the sayd catechisme, and what be their names and age, and with whom they dwell.

15 Whether Person, Vicar, Curat, or other Minister in your church

Articles.

church or chappell hath admitted to the receyuing of the holpe communion any open and notorious fornicator, adulterer, or euill liuer, by whom the congregation is offended, without due penance, first done to the satisfaction of the congregation, or any malicious person, that is notoriously knowne to be out of charity, or that hath done any open wrong to his neyghbour by worde, or dedde, without due reconciliation first made to the party that is wronged.

16 Whether your parson, vicar, curat, or minister, hath admitted to the holy Communion any of his parish being aboue twenty yeares of age eyther mankinde or womankinde that cannot say by heart the ten commaundements, the Articles of the fayth and the Lordes prayer in english, and what be the names of such as cannot saye the same, or being aboue fourteene yeares and vnder twenty yeares of age, that cannot saye the Catechisme allowed and sette forth in the sayde booke of common prayer. And whether he marry any parsons which were single before that cannot say the Catechisme. And whether he vseth to examine his parishioners at conuenient times before he administer vnto them; and namely before Easter, yearly, to the intent he may knowe whether they can say by heart the same which is required in that behalfe or no.

17 Whether your priests & ministers be peacemakers, and no brawlers, or sowers of discorde, and exhort their parishioners to obedience towards their prince and al other that be in authority, and to charitie and mutuall loue among themselves? Whether they be diligent in visiting the sicke and comforting them, and doe moue them earnestly, especially when they make their Testaments, to consider the necessitie of the poore, and to giue to their bore or chest their charitable deuotion and almosse.

18 Whether they neglect the study of the holy Scriptures & of the word of God, and whether such of them as be vnder the degree of a maister of Art, haue of their owne at the least the newe Testament both in English and Latine. And whether they doe euery day with good aduiselement conferre one chapter of the La-
tine

Articles.

time and English together at the least, and whether they haue gi-
uen due account thereof and to whom.

19 Whether any of your Parsons, Vicars, curates, or ministers
be fauorers of the Romish or forreyne power, letters of true reli-
gion preachers of corrupt and popish doctrine or maynteners of
sectaries or doe sette forth and extoll bayne and superstitious
religion or be mayntainers of the vnlearned people in ignorance
and errour, encouraging or mouing them rather to pray in an
vnknowne tongue, than in English, or to put their trust in a cer-
tayne number of prayers as in saying ouer a number of beades,
Lady psalters or otherlike.

20 Whether any doe preach declare or speake any thing in de-
rogation of the booke of common prayer which is set forth by
the lawes of this Realme, displaying the same, or any thing
therein contayned, or agalust the preachers and ministers of the
word and sacraments.

Whether the Churchwardens in the yeares before haue suffered
any bunnaryed woman being begotten with childe to goe out of
the parrish before they haue done penance to be bypon their
detection appoynted by the Ordinarie.

21 Whether any of your Parsons, vicars, curates, or ministers
or any other priest, or any lay man or woman doe wilfully main-
taine or defend any heresie, false opinions or popish errours,
contrarie to the lawes of Almighty God, and true doctrine by
publike authoritie in this Realme now set forth, and what be
their names. And whether any keepe any secreta conuenticles,
preachings, lectures, or readings, or private Communions:
contrarye to the lawe, and what be their names.

22 Whether the Parson or Vicars when they be absent from
their benefices doe leaue their Cures to a rude and vnlearned
person, and not to an honest and well learned experie Curate,
which can and will teach the people wholesome doctrine: and
whether in their absence, they doe procure learned men to preach
in their churches and Cures, at least one sermon every quarter
of a yeare.

Articles.

123 Whether your Parsons, Vicars, Curates, and Ministers, keepe well their Registers of all weddinges, buryings, and christninges within your parish, according to the order of the Queenes Injunctions, and doe present a copy of them once euery yeare, by Indenture to the Ordinarie or his officers. And whether they read the Queenes Maiesties Injunctions euery quarter of a yeare once or no.

124 Whether they or any of them keepe any suspected woman in their houses or be incontinent persons giuen to drunkennes, podelnes, or be haunters of Taverns, Alehouses or suspected places, or be Hunters, Hawkers, Dicers, Carders, Tablers, Swearers, or otherwise suspected of any notorious crime, or giue any euill example of life, and whether they (as they ought to doe) occupie themselves in the reading or hearing of some parte of the holpe Scripture, or other good author, or in some other godly or laudable exercise meete for their vocation.

125 Whether they or any of them doe keepe or suffer to be kept in their Personage, or Vicarage houses, any Alehouses, Tippling houses, or Taverns, or doe sell Ale, Beere, Wine, or anye victuall.

126 Whether your Parsons, or Vicars, haue bought their benefices or come to them by simony, fraude, or deceite, or by any colourable pakte or other unlawfull meane whacsoeuer, or be vehemently suspected or defamed thereof. And whether they keepe in their owne hands or haue dimitted and let to ferme their parsonages and vicarages and their glebe lande or tithes or any parte thereof, and whether any such lease be made for the perfoymaunce of any Simonicall pakte made directly or indirectly betwene the Incumbent and the patron, or betwene the Incumbent and any other person, for the presenting of the same Incumbent to that benefice.

127 Whether the Church of your parish be now vacant or destitute of an Incumbent or no, and if it be, how long it hath bene so, and who is the patrone, and whether he suffereth the benefice to lye vacant, & occupieth the glebe lande and taketh the tithes and other

Articles.

other fruites to himselfe during the time of the vacation: or who els occupieth and taketh the same.

28 Whether any Priest or Minister be come into this Dioces, out of any other Dioces, to serue any Cure here without letters testimonialls, of the Ordinarie from whence he came, under his Autenticke seale and hand to testifie the cause of his departing from thence, and all his behauiour there.

29 Whether any minister vse any lay or vnseemely apparell, or gounes garded, or made of a light vnseemely colour or fashion, great barrell breeches, flaunting Ruffes, or vse to goe lightly and vndercenely in their hose and dublettes, and giue themselves to dauncing, or other vaine pastimes, and whether their wyfe and childzen be proudly and baynely decked in apparell not fit for the state and calling of the husband.

30 Whether for the recayning of the perambulation of the curcuite of your parish, the Parson, Vicar, or Curat Churchwardens, and certayne of the substantiall men of the parish, in the dayes of the Rogations, commonly called the gauge dayes, walke the accustomed boundes of your parish, and whether in the same perambulation and going about, the Curat doe vse any other rite or ceremonie, then to saie or sing in English the two Psalmes, beginning, *Benedic anima mea domino*, that is to saie, the Ciii. Psalme, and the Ciiii. Psalme, and such sentences of Scripture as be appoynted by the Quenes maiesties Injunctions, with the Letany and suffrages following the same, and reading one Homelie already deuised and set forth for that purpose, without wearing any Surplices, carping of Banners, or Handbells, or staying at Crosse, or any such like Popish ceremonies.

31 Whether the parish Clarke be appoynted according to the auncient custome of the parish. And whether he be not obedient to the Person, Vicar, or Curate, especially in the time of celebration of diuine seruice, or of the sacraments, or in any preparation thereunto. And whether he be able, and ready to reade the first Lesson, the Epistle, and the Psalmes, with answers to the suffrages

Articles.

frages, as is vles, and whether he keepe not the bookes and ornaments of the church faire and cleane, and cause the church and Queere, the Communion table, the Pulpitte, and the Fonte, to be made decent and cleane agaynst the service time, the communion, sermon, and Baptisme.

32 Whether there be any man or woman in your parish y^e res-
forteth to any popish Priest for Wytt, or auricular confession, or
any that within thre yeares nowe last past, hath bine reconciled
unto the Pope, or to the church of Rome, or any that is reputed
or suspected so to be, And whether there be any that refuse to
come to the church to heare divine service, or to communicate ac-
cording to the order now established by publicke authoritie and
what be their names.

33 Whether your Fonts or Baptisteryes, be remoued from y^e
place where they were wont to stande, or any persons leuing the
use of them doe Chyssen and Baptise in basons, or other pro-
phane vessels not customable vles in the church before time. And
whether any chysen without the Godfathers and Godmothers,
and the signe of the Crosse, appoynted by the booke of common
prayer.

34 Whether there be any person or persons, ecclesiasticall or t^e-
porall within your parish or els where within this dioces that of
late haue retayned or kept in their custodie or that reade, sell, vi-
ter, disperse carry or deliuer to others any English bookes sette
forth of late yeares at Louaine, or in any other place beyonde the
seas, by Harding, Doorman, Allen, Saunders, Stapleton, Mar-
shall, Bristow, or any of them, or by any other English papiste,
eyther agaynst the Queenes maiesties supremacie in maters
ecclesiasticall or agaynst true religion. and catholike doctrine now
receyued and established by common authoritie within this
Realme and what their names and surnames are?

35 Whether there be any in your parish that vlesh to pray in
English or in Latine vpon beades, or other such like thing, or
vpon any superstitious popish primer or other such like booke
and what be their names.

Whether

Articles.

36. Whether the people of your parish, especially householders having no lawfull excuse to be absent, doe faithfully & diligently endeavour themselves to resort with their children and seruants to their parish church or chappell, on the Holydaies, and chiefly vpon the Sundayes to Morning and Euening prayer, and vpon reasonable, let thereof to some vsuall place where common prayer is vsed, and then and there abste, orderly and soberly, during the time of common prayer. Homelies, sermons and other seruice, of God there vsed reuerently and deuoutly giuing themselves to the hearing thereof, and occupying themselves at times conuenient in private prayer: and who they be that eyther negligently or wilfully absent themselves, or come very late to the church vpon the sundays, especially or that walke, talke, or otherwise vnrerently behaue themselves in the Church, or vse any gaming or pastime abroad, or in any house, or sitte in the stree or church-parde, or in any Cauerne, or Alehouse vpon the Sunday or other holyday, in the time of common prayer, sermon, or reading of the Homelies eyther before or afternone.

37 Whether the forseynture of twelue pence for euery such offence appoynted by a statute made in the first yeare of the Queenes maiesties reigne, be leuied and taken according to the same statute by the Churchwardens of euery person that offendeth & by them be put to the vse of the poore of the parish, and if it be not, by whose default it is not leuied. And what particulae summes of money haue bene forsayted that way, and by whome, since the feast of Easter, in the yeare of our Lorde. 1575. vntill the day of giuing by the presentment, concerning these Articles. And so from time to time, as the sayde churchwardens and sworn men shalbe appoynted to present in this behalfe, and how much of such forsayntures haue bene deliuered to the vse of the poore of the parish, and to whome the same hath bene deliuered.

38 Whether ye knowe any that in the time of the reading of the Letany, or of any other parte of the common prayer, or in any time of the sermon, or of reading the Homelies, or any part of

Articles.

the Scriptures to the parishioners, any person haue departed out of the church, without iust and necessarie cause, or that disturbeth the Minister or Preacher any manner of wayes, in the time of diuine seruice or sermon, and whether any in contempt of their parish church or minister, doe resort to anye other church or

39 Whether there be any Tinkekeepers, Alehouses, bittaplers, or tiplers that suffer or doe admit any person, or persons in their houses to eate, drink, or play at cardes, tables, or such like games in the time of common prayer, or sermon, on the sundayes or hollydayes. And whether there be any shoppes sette open, on Sundayes or hollydayes, or any Butchers or others that commonly vse to sell meate or other thinges in the time of common prayer, preaching or reading of the homelies, and whether in any Fairst or common markettes, falling vpon the Sunday, there be anye shewing of any wares before morning prayer be done, and whether any markettes, or selling of wares be vsed or suffered in any Churchyardes, by common packmen, or Pedlers going about, or any such people either of your parish, or not of the same parish.

40 Whether for the putting of the Churchwardens and Swornemen the better in remembrance of their dutye, in obseruing and noting such as offende, in not comming to diuine seruice, your minister doe openly euery Sunday after he haue reade the second Lesson at morning and euening prayer, monish and warne the Churchwardens and Swornemen to looke to their charge in this behalfe, and to obserue, who contrary to the sayde Statute offend in absenting themselves negligently or wilfully from their parish Church or Chappell, or vnrreverently as is afore sayde vse themselves in the time of diuine seruice.

41 Whether your parish be serued by a minister or reader, and what the stipende of any such is for his seruing there, and how long it hath bine serued by a reader, and not a full minister.

42 Whether the Churchwardens of the last yeare, haue given to the parish a iust account of the church goods and rents that were committed to their charge according vnto the custome that

hath

Articles.

hath bine afoze time bled, and what church goods they or anye other haue solde, and to whome. And whether to the profit of your church or no. And what hath bine doze with the money thereof comming.

43 Whether the Churchwardens and Swoyemen of the laste yeare haue of any priuate corrupt affection, concealed any crime or other disorder in their time done in your parish, and haue not presented the same to the Bpshopp, Chauncellour, Archdeacon, Commissary, or such other as had authoritie to reforme the same. And whether they or any of them, at any such time as they should haue bene at diuine seruice, on Sundayes or holydayes, and shoulde there haue obserued others that were absent, haue bene away them selues at home, or in some Tauerne or Alehouse, or els about some worldly busines, or at Bowles, Cardes, Tables, or other gaming, without regard of their office and duety in that behalfe.

44 Whether any man hath pulled downe, or discovered anye Church, chauncell, or chappell, or any part of any of them, anye church porche, vestrie, or steeple, almshouse, or such like, or haue plucked downe the bells, or haue felled, or spoiled any wood or timber in any churchparde.

45 Whether your Hospitals, Spittles, and Almshouses, be well and godly bled according to the foundation and auncient ordinaunces of the same. Whether there be any other placed in them, then poore, impotent, and needy persons, that haue not wherewith or wherby to liue.

46 Whether any of your parish being of conuenient age haue not receiued the holy Communion thise this last yeare, at the least, and namelp at Easter last or there abouts for once, and what their names are, or receyuing, haue not signified the same before to your person, vicar, or curate, that he might conueniently examine them or that haue refused to come to him to be examined.

47 Whether there be any in your parish that hath or doth of sende contrary to the statute made in the xxxvii. yeare of the

Articles.

Reigne of King Henry the eyght, for reformation of vsurie and
reuiued by an act made in the xiii. yeare of the Raigne of the
Queenes maiestie, what be the names of such offenders and
what is the maner of their vsurie.

48 Whether there be any in your parish that minister the
goods of those that be deade, without lawfull authoritie, or anye
that suppress the last will of the dead, or any executors that haue
not fulfilled their Testators will, specially in paying of legacies
giuen to the church or to other good and godly uses, as to the re-
liefe of pouerty, to Orphanes, poore schollers, poore maydens
marriages, high wayes, schooles and such like.

49 Whether the Schoolemaisters which teach within your
parish, either openly or priuately in any Noble or Gentelmans
house or in any other place there, be of good and sincere religion
and conuersation, and be diligent in teaching and byrning vp of
youth, whether they be examined allowed and licenced by the
Ordinarie or his officer in that behalfe.

50 Whether ther be any among you that vse Sorcery or witch-
craft or be suspected of the same, & whether any vse any charms
or vnlawfull prayers, or imprecations, in Latine or otherwise,
and namely midwifes in the time of womens trauaile of childen.
And whether any doe resort to any such for helpe or counsaile,
and what be their names.

51 Whether there be among you any blasphemers of the
name of God, greate or often swearers, adulterers, fornicators,
incestuous persons, bawdes, or receiuers of naughtie and incontin-
ent persons, or harborers of women with childe, which be un-
married, conueying or suffering them to goe away, before they do
any penance, or make satisfaction to the congregation, or anye
that be vehemently suspected of such faultes, or that be not of
good name and fame, touching such crimes and faultes, anye
drunkardes, or ribaldes or any that be malicious contentions, or
vnharitable persons, common slanderers of their neighbours
raylers scolders, or sowers of discorde betweene neighbours.

52 Whether there be any in these partes that haue married
within

Articles.

within the degrees of affinitie, or consanguinitie by the lawes of God forbidden, so sette out for an admonition in a table, now appointed to be affixed in euery parish church, within this dioces, or any that being diuorced or seperated from the same doe yet notwithstanding inhabite and keepe company still together, or any that being maried without those degrees haue vnlawfully forsaken their wyues or husbonds and married others. Any man that hath two wyues, or any woman that hath two husbonds, any that being diuorced or separated asunder haue married againe, any married þ haue made any contracts, any that haue made preiudice or secrete contractes, any that haue maried or contracted themselves without the consent of their parentes, tutors or gouernors, any that haue married without bannes thise solemnelie asked, any couples married that liue not togither but slanderously liue aparte, any that haue maried out of the parish church where they ought to haue solemnised their mariage.

53 Whether the minister and Churchwardens haue suffered any Lordes of misrule, or Summer Lordes or Ladys, or any disguised persons or others in Christmas or at May games, or any Morise dauncers, or at any other times to come vnrueerently into the Church or Churchyard, and there to daunce, or play any vnseemly partes, with scoffes, iests, wanton iestures, or ribaldie talke, namelie in the time of common prayer, and what they be that committe such disorder or accompanie or mayntayne them.

54 Whether the Archdeacon, Chancelor, Comissary, officiall or any other vsing ecclesiastical Jurisdiction, in this dioces, their registers or actuaries, Apparitors or Summoners, haue at any time winked at, and suffered any adultries, fornications, incests, or other faultes or offences to passe and remayne vnpunished, and vncorrected for money, rewardes, bribes, pleasure, friendship, or any other partiall or affectionate respect.

55 Whether any new prebiteries or eldership be lately among you erected, and by them any ministers appointed, with orders taking of the Bysshop doe baptise, minister the Communion, or

Articles.

deale in any function ecclesiastical, or gather any private conventicles whereby the people be drawen from the church.

56 Whether the Queenes Maiesties iniunctions be duely and precisely obserued both on the part of the Clergie and the laity according to the articles therein conteyned.

57 Also Whether there be among you any notorious euill liuers, or any suspected of any notorious sinne, fault, or crime, to the offence of christian people committed, any that stubbornelie refuse to conforme themselves to vnitie, and godly religion nowe established by publique auctoritie, or any that brutch abroade rumors of the alteration of the same, or otherwise that disturbeth good orders, and the quietnes of Christ his church and the Christian congregation.

58 Item ye shall make diligent enquiry within your seuerall parish, whether your Person, Vicar, or curate, haue maried any person not being thre seuerall times lawfully asked in their parish churches: or haue married any persons at any time or times, by the ecclesiasticall lawes of this realme forbidden: not being sufficiently licenced thereunto, and by whose licence the same persons were so dispenced withall to be maried: and the saide dispensacions or licence, you shall warne your persons, vicars, and curates to bring to vs or our officers, so many as haue bene made vnto them sence the late Bpshopp of London his last visitation: and the defaultes therein you shall duely present.

59 Generally you shall present all breaches, and offences committed against the Queenes maiesties iniunctions, if they be not in all poynts duely and precisely obserued on the part of the Clergye and of the laytie according to the articles therein conteyned, and enery of them.

60 Lastly all matters touching these Articles and all thinges therein conteyned which ye cannot now present, and in the times of the visitation bring in, you shall certifie vnder your handes at the feast of S. Michaele the archangell next comming.

FINIS.

